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perennial vice of the dogmatic method. The man and the *Zeitgeist* alone make the doctrines intelligible.

A good illustration is found in the views of Augustine on the State. He has often been berated for his low estimate of the State. "What are your empires but magnificent robberies?" Well, this savage onslaught of his on the State appears, in the light of Bertrand's chapter, "The City of Gold" to be no more than the naked truth about Roman administration of the provinces, at least in the later history of the Empire. They were continuously ransacked and plundered to feed, adorn, and gratify the insatiable hunger, vanity, and lust of Rome. Roman avarice and the mailed fist had made the Mistress of the World a dazzling *aurata Roma*. *Acies stupet igne metalli*, said Claudian. And the provinces paid for it. Small wonder provincials were asking themselves whether this Empire was worth all the blood and money that it cost. Nevertheless, since Augustine knew nothing better to take its place, and also knew that without a minimum of safety all spiritual effort is futile, he strove mightily to strengthen the unity of the Church and to deserve the active support of the government. He believed that Catholic unity, the Roman Empire, and civilization belonged together and were mutually interdependent. The same reasoning applies to his appeal to force in suppressing the lawless and violent Donatists, to his inhuman doctrine of grace and predestination, to his ideas of church authority and other peculiarities of his system. The "time's abuse" accounts in most cases for those features of his theology most offensive to the modern mind. Nowhere else is the brilliant success and incomparable superiority of the historical method over the dogmatic more apparent than in the study and interpretation of this master-mind of the Western Church —so human, so modern, so incomparably great in spiritual effort and achievement.

Bertrand's book supplies a long-felt want. It is not too much to say, "no historical, theological, or biographical collection can be considered complete without it."

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THE SPIRITUAL MESSAGE OF DANTE. Rt. Rev. W. BOYD-CARPENTER.  
Harvard University Press. 1914. Pp. xii, 250. \$1.50.

"The study of Dante is the literary phenomenon of England and America at the present time"; this was the judgment expressed by the Hon. James Bryce in his Lowell Institute lectures some years

ago. The uniqueness of Dante's personality, the arresting beauty of his speech, the invigorating energy of his passion for righteousness, the truthfulness and wonder of his vivid pictures, are drawing an ever enlarging number of minds within the circle of his power. This latest volume from the able and versatile pen of Dr. Carpenter will not fail to instruct and inspire many readers. The author confesses that he does not attempt to make a comprehensive statement of the spiritual message of Dante, but essays the humbler task of expressing "thoughts on religious experience as exemplified by Dante's poem." That the poet often thought of himself as standing in the succession of the chosen prophets, intrusted by the Infinite Goodness with a message to mankind which he must not fail to make manifest, is evident from many passages in his writings. Although Dante's spiritual teaching is not exhaustively interpreted in this volume, the author sets forth in a thorough and convincing manner the very heart of that message—that "love is over all life." He is intent upon freeing the minds of his readers from the popular notion that Dante was a volcano of wrath and malignity in a constant state of eruption, by portraying the poet in his true character as a lover and a supreme prophet of love. Love first kindled his genius; his life was dedicated to a very wonderful vision of a marvellous way of celebrating love; as he entered hell he was persuaded that love ordained its retributions; love must be set in order if the stained soul would be purified; and finally he discovers that love, changeless, infinite, resistless, binds all the leaves scattered throughout the universe into one volume. This lucid delineation of Dante's true character and essential philosophy is a real and much needed service.

The reviewer, however, cannot but feel that the author finds love more prominent in the *Inferno* than the facts will warrant. Is the *Inferno* a "revelation that at root evil is defection from love"? That is the teaching of the *Purgatorio*. There evil dispositions are shown to grow out of love distorted, defective, and excessive; but in the *Inferno* the poet treats of deeds in their relationship to the inexorable righteousness, sins being estimated by their effects on society. Hence treachery is punished in the lowest pit, and Brutus and Judas are in the mouths of Lucifer. Neither his theme, his material, nor perhaps his disposition in those days, induced him to trace the sins of those dreadful circles to their effect on the "capacities of love."

It may further be questioned whether Bishop Carpenter in his treatment of love conveys precisely the meaning to his readers

which was in the poet's mind. Dante, the scholar, had a passion for truth. He loved with the mind. He adopted the psychology of his day, which made the affections of the heart depend on the perceptions of the mind. "Thou shouldest know," says Beatrice, "that all have delight in proportion as their vision penetrates into truth in which every understanding is at rest. Hence may be seen how beatitude is founded on the act that sees, not on that which loves, which follows after." Hell is to lose the good of the intellect; in Purgatory love is set in order by fixing the attention on the true nature of the virtue to be achieved; in Heaven one moves upward by beholding the beauty of truth enkindled along the stairway of the eternal palace. The nine hierarchies of angels gaze into the Point of Light, and their love is generated and measured by the intensity of their vision. The empyrean is "pure light, light intellectual, full of love." We moderns emphasize the emotional element in love, but Dante laid stress upon its close associations with the perceptions of the mind. To us God is the pitying Father; to Dante he is the revealing, intolerable Light. Dante's mysticism was seated in his intellect and not in his heart. Love in his thought had an intellectual quality which is not so prominent in ours. While Dr. Carpenter clearly states the commanding importance of love in Dante's philosophy, he does not give to his readers quite the same impression of the nature of love which is felt by the readers of the *Divine Comedy*.

These slight criticisms, however, should not blind us to the great merits of a volume of ripe scholarship, rich in spiritual insights, which accurately and vigorously describes the soul-tragedy and victory of one whom Lowell called "the highest spiritual nature that has expressed itself in rhythmical form."

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TRAITÉ DES HÉRÉTIQUES; À SAVOIR, SI ON LES DOIT PERSÉCUTER, ET COMMENT ON SE DOIT CONDUIRE AVEC EUX, SELON L'AVIS, OPINION, ET SENTENCE, DE PLUSIEURS AUTEURS, TANT ANCIENS, QUE MODERNES. Par SÉBASTIEN CASTELLION. Édition nouvelle, publiée par les soins de A. OLIVET, pasteur de l'Église de Genève. Préface de E. Choisy, professeur à l'Université de Genève. Genève, A. Jullien. 1913. Pp. x, 198. 3fr.

This famous treatise in behalf of a more merciful handling of "heretics," and in favor of a toleration for which the age in general was not ready, was occasioned by the burning of Servetus. Only